WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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From the Christian Advocate.

TRANSATLANTICK RECOLLECTIONS.

Could I infuse into my writing some part of those feelings which pervaded me, as I walked through the grass-market of Edinburgh, from which so many of the Scottish martyrs ascended to their thrones in glory, I would give an interest to these lines which seldom belongs to a narration of facts. In meditating, as I past lingeringly through this market, on the blood of the saints by which it was once drenched, and the blaze of the martyrs by which it was illuminated, I felt as if in the company of those mentioned in the Revelation, who were "arrayed in white robes," who "came out of great tribulation," having "washed their robes and made them white in the blood of the Lamb."—I felt somewhat like Jacob when he said "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

From this let us pass to the little resting place of the philosopher Hume, but alas! his was "philosophy falsely so called!" It is true the contrast is great, to go from the place from whence martyrs took their flight to glory, to the tomb of the infidel; but I love strong and striking contrasts, especially when looking back upon the *despised* and the *caressed* of their several days; and when, viewing them at this distance, through a medium obscured neither by prejudice nor passion, we can see the distinguished pre-eminence which the men of God have gained, over the polished, and captivating, and philosophic infidel For I do verily believe there is not a man of reflection, at present, whether he be vicious or virtuous, who would not rather say with Balaam, "Let me die the death of the righteous and let my last end be like his," than to enjoy all the learning and the bad pre-eminence of a Hume, and then go into eternity, unjustified and unsanctified—for "Wo unto the wicked, it shall be ill with him." The tomb of the materialist is a plain circular marble mausoleum, inscribed simply, but I think elegantly, with the words, DAVID HUME. I was told that a little before my visit to Edinburgh, one of the students wrote upon it the following impromptu—

"Beneath this circular *idea*,
Vulgarly called tomb,
Impressions and *ideas* rest
Which constituted Hume."

On visiting the supreme courts, I was astonished to see, in the square of the old parliament-house, an equestrian statue of Charles the Second—as if he deserved a statue from the Scotch, or that it was very consistent for them to give it. Taking it all in in all, it might

be said with truth—"Nihil tam dispar sibi."

The lawyers make a singular appearance; all dressed in monstrous wigs, and large black gowns; and had it not been that I saw Jeffries, and Scott, and Cranston, and others like them, in similar habiliments—men whose talents and fame would give grace, to any monstrous, or deformimg, or gothic vesture—I should undoubtedly have come away with the impresson that those *civilized* civilians, were not a little *barbarous* in their costume. In one of those courts, I beheld at the same time, perhaps the brightest assemblage of talents that any space of the same dimensions, in the world, could display. On the bench, sat some of the most celebrated law lords which Scotland could produce: immediately beneath them sat Sir Walter Scott, and the venerable author of the "Man of Feeling"—reminding me of the last leaf of autumn, or rather of a leaf which had withstood the frosts and the storms of winter, and was surrounded by the foliage of another spring. Among the gentlemen of the bar, was the distinguished editor of the Edinburgh Review; together with a crowd of others, renowned for their legal research, their black-letter profundity, or their forensic eloquence.

EDUCATION IN NEW-YORK.

Extracts from Governor Clinton's message to the New-York Legislature.

The first duty of government, and the surest evidence of good government, is the encouragement of education. A general diffusion of knowl- is the precursor and protector of republican institutions; and in it we must confide as the conservative power that will watch over our liberties, and guard them against fraud, intrigue, corruption and violence. In early infancy, education may be usefully administered. In some parts of Great Britain infant schools have been successfully established, comprising children from two to six years of age, whose tempers, hearts and minds are ameliorated, and whose indigent parents are enabled by these means to devote themselves to labor without interruption or uneasiness. Institutions of this kind are only adapted to a dense population, and must be left to the guardianship of private benevolence. Our common schools embrace children from five to fifteen years old, and continue to increase and prosper. The appropriations for last year from the school fund amount to $80,670. and an equivalent sum is also raised by taxation in the several school districts, and is applied in the same way. The capital fund is $1,333,000. which will be in a state of rapid augmentation from sales of the public lands and other sources. And it is well ascertained that more than 420,000 children have been taught in common schools during the last year. The sum distributed by the state is now too small, and the general fund can well warrant an augmentation of $120,000 annually.

An important change has taken place in the free schools of New-York. By an arrangement between the corporation of that city and trustees of the Free School Society, those establishments are to be converted into public schools, to admit the children of the rich as well as the poor, and by this annihilation of factious distinctions there will be a strong incentive for the display of talents, and a felicitous accommodation to the genius of republican government. In these seminaries, the monitorial system has been always used, and it has in other institutions, been applied with complete success to the high branches of education.

Our system of instruction, with all its numerous benefits, is still however susceptible of great improvement.—Ten years of the life of a child may now be spent in a common school. In

two years the elements of instruction may be acquired, and the remaining eight years must either be spent in repetition or in idleness, unless the teachers of common schools are competent to instruct in the higher branches of knowledge. The outlines of geography, algebra, mineralogy, agricultural chemistry, mechanical philosophy, surveying, geometry, astronomy, political economy and ethics, might be communicated in that period of time, by able preceptors, without essential interference with the calls of domestic industry. The vocation of a teacher, in its influence on the characters and destines of the rising and all future generations, has either not been fully understood or duly estimated. It is, or ought to be ranked among the learned professions. With a full admission of the merits of several who now officiate in that capacity, still it must be conceded that the information of many of the instructors of our common schools, does not extend beyond rudimental education—that our expanding population requires constant accessions to their numbers, and that to realize these, it is necessary that some new plan for obtaining able teachers should be devised. I therefore recommend a seminary for the education of teachers in the monitorial system of instruction, and in those useful branches of knowledge which are proper to engraft on elementary attainments. A compliance with this recommendation will have the most benign influence on individual happiness and social prosperity. To break down the barriers which poverty has erected against the acquisition and dispensation of knowledge, is to restore the just equilibrium of society, and to perform a duty of indispensable and paramount obligation; and under this impression I also recommend that provision be made for the gratuitous education in our superior seminaries, of indigent, talented, and meritorious youth.

I consider the system of our common schools as the palladium of our freedom; for no reasonable apprehension can be entertained of its subversion as long as the great body of the people are enlightened by education. To increase the funds, to extend the benefits, and to remedy the defects of this excellent system, is worthy of your most deliberate attention.

RELIGION THE BULWARK OF OUR NATION

I love to mark and distinguish the influence which *religion* has had in forming our national character, and in raising us to the present elevated and conspicuous stand which we are enabled to take among the nations of the earth. I venerate the names of our distinguished men in the Senate and in the field. I would bestow the meed of applause for their wisdom, and heroic deeds I am willing to allow all that can justly be claimed in behalf of the intelligence, efforts, and enterprize of the inhabitants of this land; but after all, I maintain that among secondary causes, the piety of our fathers, and of their descendants, has contributed more to the prosperity and glory of this nation, than any other, or than all others combined. Our fathers came here more on account of their religion than any thing else. It was their spirit of religious freedom that enkindled in their bosoms the kindred spirit of civil liberty, and led them ultimately to the establishment of their independence. And the influence of Puritanical piety, with whatever contempt it may be regarded by some of the sons of the Pilgrims, has been felt from their day down to the present; and although it has been in no small degree lost, it is most devoutly to be hoped that this piety is to revive, and its influence to be even more powerfully and extensively felt, than it ever has been, giving vigour to the life blood which flows through all the veins of the body politic. Let this influence but be felt,

by those who make and execute the laws—by our public men, from those who sit in the chair of state, down through every subordinate grade of office—let it be felt by the ministers of religion, in our literary institutions, in our common schools, and among the several classes of the community, and there can be no question but that all the prosperity and happiness that we now possess, will go down to posterity, and be enjoyed, only in a greatly enhanced degree, by our children's children, even to a thousand generations, if time shall permit so many to live on the earth. Let this influence be properly felt, and it will do more towards promoting the real prosperity and happiness of this nation, and making it truly distinguished, than all the wisdom of our statesmen, the victories of our fleets and armies, the ingenuity and enterprize of our citizens, and all other means combined. Let us be a virtuous and pious people, keeping the statutes, and obeying the precepts of the Lord, and we have the assurance of His protecting care, who is *King of kings, and Lord of lords.*

[*Oliphant's Sermon.*

MILTON'S TREATISE.

An eloquent article, from a Review of Milton's Treatise, in the last No. of the Edinburgh Review.

The days immediately following the publication of the relic of Milton appear to be peculiarly set apart, and consecrated to his memory. And we shall scarcely be censured, if, on this his festival, we be found lingering near his shrine, how worthless soever may be the offering which we bring to it. While this book lies on our table, we seem to be contemporaries of the great poet. We are transported a hundred and fifty years back. We can almost fancy that we are visiting him in his small lodging; that we see him sitting at the old organ, beneath the faded green hangings; that we can catch the quick twinkle of his eyes, rolling in vain to find the day; that we are reading in the lines of his noble countenance the proud and mournful history of his glory and his affliction! We imagine to ourselves, the breathless silence in which we should listen to his slightest word: the passionate veneration with which we should kneel to kiss his hand and weep upon it; the earnestness with which we should endeavour to console him, if indeed such a spirit could need consolation, for the neglect of an age unworthy of his talents and his virtues: the eagerness with which we should contest with his daughters, or with his Quaker friend Elwood, the privilege of reading Homer to him, or of taking down the immortal accents which flowed from his lips.

There are a few characters which have stood the closest scrutiny and the severest tests; which have been tried in the furnace and have proved pure; which have been weighed in the balance and have not been found wanting; which have been declared sterling by the general consent of mankind, and which are visibly stamped with the image and superscription of the Most High. These are great men we trust that we know how to prize; and of these was Milton. The sight of his books, the sound of his name, are refreshing to us. His thoughts resemble those celestial fruits and flowers which the Virgin Martyr of Massinger sent down from the gardens of Paradise to the earth, distinguished from the productions of other soils, not only by their superior bloom and sweetness, but by their miraculous efficacy to invigorate and to heal. They are powerful, not only to delight, but to elevate and to purify.—Nor do we envy the man who can study either the life or the writings of the great Poet and Patriot without aspiring to emulate, not indeed the sublime works with which his genius has enriched our literature, but the zeal

with which he laboured for the public good, the fortitude with which he endured every private calamity, the lofty disdain with which he looked down on temptations and danger, the deadly hatred which he bore to bigots and tyrants, and the faith which he so sternly kept with his country and with his fame.

LETTER FROM JERUSALEM.

The following letter from Rev. Jonas King to the senior editor of the New York Observer, describes the Holy City under a visit from the Pasha of Damascus.

Jerusalem, 16th April, 1825.

Dear friend,—Yesterday, the Pasha of Damascus moved off with his troops, and no eye was wet, except with joy at his departure. This modern Benhadad came up hither about fifteen days ago, with a company of three thousand men, to collect the annual tribute due to him from this part of his Pashalic. Terror marched before them, and destruction came in the rear. At their approach, the inhabitants of Bethlehem and Ephratah fled to Hebron, except a few, whose trembling limbs could not well sustain them in flight.

The Pasha, with his soldiers, pitched his tent without the western gate of the beloved city, and sent in his servants, saying, "Deliver me thy silver and thy gold." All was consternation. Houses were broken open—Christians, Jews and Mussulmans, were dragged to his camp, put in chains, and many of them cruelly beaten with rods on the soles of their feet. One Greek, whom I knew, the Superior of the Convent of the Prophet Elias, after receiving five hundred blows, was left on the cold ground, without shelter, three days and three nights, with no sustenance given him but water. The sinews of one of his feet are laid all bare to the view, as if it had been dissected. Soldiers were stationed in the principal Convents, armed men were patroling the streets, women were insulted, all hearts palpitated with fear, on all countenances sat paleness.

For two or three days, it might be said that Jerusalem was *literally* in tears. 'Her priests sighed, her virgins were afflicted, and she was in bitterness.'

The little company of English and American Missionaries were almost the only ones out of fear. And, indeed, one night, we ourselves did not feel quite sure that we were safe. We felt that, 'our help was alone in the name of the Lord, who made heaven and earth,' and that 'if it had not been the Lord who was on our side when men rose up against us,' they had long ago swallowed us up quick, when their wrath was kindled against us.

'Blessed be the Lord, who hath not given us a prey to their teeth.'

We have been taught by many a lesson, that "it is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in Princes."

SANDWICH ISLANDS.

The press at Honoruru is pouring forth its blessings. Two thousand copies of a hymn book have been distributed, and 6,000 elementary sheets, containing the alphabet of different sizes, and specimens of spelling of from one to ten syllables. The people are calling for books, slates, and above all for the Bible.

Eight churches have been erected for the public worship of the true God, chiefly by the native chiefs. In some of them large congregations assemble.

The schools flourish. On every part of Maui they have been established, and Kaikioeva, governor of Taui, has expressed a determination to establish them in all the districts of that island. On Ranai there are also schools. At the stations on Hawaii they prosper; and at Honoruru the number of pupils

—children and adults, chiefs and people,—was about 700. *Fifty* natives who have been taught to read and write by the missionaries, were at the latest dates, employed as schoolmasters. Between *two and three thousand* individuals, of both sexes, and all ages and ranks were receiving regular instruction in the schools.

The number of natives, who attend regularly to the duty of secret prayer, is gradually increasing. At Lahania alone, there are supposed to be at least 70.

The civil war on Taui has been wholly suppressed, and has tended to the furtherance of the mission. Nor are any disturbances known to have arisen from the death of Rihoriho.—

Missionary Herald.

REVIVAL.

Extract from a letter, dated Jan. 7, 1826, from a clergyman in Newbury, Vt. to Prof. Hall of this city. "The Lord is doing great things for this people, whereof I am glad. In the judgment of charity eleven or twelve are born into the kingdom of God, and made heirs of eternal life:—and eight or more under serious conviction for sin and concerned for the salvation of their souls, and generally there is good attention to the preached word."

Ct. Ob.

Revivals in Oneida Co. N. Y.—A short time since, we mentioned the revival in Vernon *Centre*, as forming almost the only exception in this county, to a general aspect of deadness in matters of religion. A sketch of this revival was given in our pages last week. The work still continues; and we learn that it has extended itself to Mr. Bushnell's congregation, in Vernon *Village*.

In the town of Madison, a few miles south, we also learn that there is an extensive revival; but we have not heard many particulars respecting it.

The work which commenced in Western, and which we formerly mentioned, as having extended itself as far as the north part of the town of Rome, has become general throughout the whole of the town. It is powerful and rapid; and the general excitement has become intense.

Westmoreland, on the south of Rome, is also participating in the same blessing; but the work there, seems to be of a somewhat gradual and silent character.

We have heard also of favourable indications from several other towns in the vicinity of those above mentioned. But these must for the present be withholden from our readers. Suffice it to say, that the work in the revivals above mentioned, is great, extensive and glorious; and that Christians should be instant in prayer, and fervent in their supplications at the throne of mercy, that the blessing may be continued and extended.—*Western Recorder.*

AMERICAN BIBLE SOCIETY.

Monies received by William W. Woolsey, Esq. Treasurer of the American Bible Society, during the month of December.

Total, $2263 70

The issues from the Depository during the month of December, were

Bibles,	1388
Testaments,	1559
Total,	2947—Value, $1741 81

J NITCHIE,
Agent A B S.

New-York, 5th January, 1825.

ABOLITION OF INDIAN SLAVERY IN PERU.

According to an official census taken in 1795, Peru contained 1,076,997 inhabitants, of whom 608,011 were Indians, 244,437 mestizoes or descendants of Indians and whites, 139,311 pure whites, 41,404 mulattoes, and 40,336 negro slaves. From this state-

ment it will be perceived that the Indians and mestizoes make about four fifths of the whole population. Notwithstanding this great superiority of number, however, they were till very recently held in the most cruel bondage. Our readers will rejoice to learn that since Peru has thrown off the royal yoke, the Indians have been released from the services of the mita, that they are now no longer compelled to pay tribute, and that under the direction of Bolivar the deliverer, every thing is doing which can be done to alleviate their sufferings, and restore them to their proper rank in society.

—— *N. Y. Observer.*

AFRICA. A Portuguese schooner of *ninety tons*, has lately been captured by the British, that had *two hundred and eighty four* slaves on board! Their condition was horrible. When lying down, they must have been stowed one over the other! *Balt. Courier.*

In Poulson's Daily Advertiser of the 12th inst. the number of Protestants in France, is stated to be 722,326, of whom 509,348 are Calvinists, and 211, 631 Lutherans. From this statement it would appear that they have *decreased* of late, instead of having *increased*, and consequently the pious labours of the Protestant Bible Society at Paris, of its auxiliaries, and of the religious Tract Society, must have had no success in disseminating true christian knowledge and piety in France. But it is an incontrovertible fact, that the kingdom of God is daily extending itself in that country.

The following is the number of Protestants in France, as stated in Dr. Hassel's statistical work published at Berlin in 1817.

Calvinists, in the Southern and Western departments,	2,000,000
Lutherans in Alsace and Loraine,	1,000,000
Moravians and Menonists,	2,000
Friends or *Quakers*, at Dunkirk,	520

By the late accounts, it appears that the whole number of Protestants in France, exceeds, at present, the number of *four millions.—Philadelphian.*

GOOD! A few days since a farmer living a few miles from Easton, (Pa.) sent his daughter on horseback to the town, to procure from the bank smaller notes in exchange for one of $100.—When she arrived there the bank was shut, and she endeavoured to effect her object by offering it at the several stores, but could not get her note changed She had not got far on her return, when a stranger rode up to the side of her horse, and escorted her with so much politeness, that she had not the slightest suspicion of any evil intention on his part. After a ride of a mile or two, employed in very social conversation, they came to a retired part of the road, when the gentleman commanded her to give him the bank note. It was with some difficulty that she could be made to believe him in earnest, as his demeanour had been so friendly, but the presentation of a pistol placed the matter beyond a doubt, and she yielded to necessity. Just as she held the note to him, a sudden puff of wind blew it into the road, and carried it gently several yards from them. The uncourteous knight alighted to overtake it, and the lady whipped her horse to get out of his power, and the other horse who had been left standing by her side started off with her. His owner fired his pistol, which only tended to increase the speed of all parties, and the young lady arrived safely at home with the horse of the robber, on which were a pair of saddle bags. When these were opened, they were found to contain, besides a quantity of counterfeit bank notes, $1500 in good money. The horse was a good one, and when saddled and bridled, was thought to be worth at least as much as the bank note which was stolen. *Balt. Courier.*

THE LUMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis; tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:

WEDNESDAY, FEBRUARY 3, 1826.

FOR THE LUMINARY.

Review of an "Introductory Address on independence of intellect. By CHARLES CALDWELL, *M. D. Professor of Institutes of Medicine and Clinical Practice in Transylvania University. Lexington. Printed at the office of the Kentucky Whig.* 1825."

[CONTINUED]

Before we direct the atttention of the reader to a consideration of the remaining "false doctrines" with whose "arbitrary inculcation" the author of this address charges the church, we would briefly state two peculiarities which present themselves in the matter that has already passed in review before us.

The first of these is that he seems to imagine a belief in the agency of God in the production of effects in nature unfriendly to true science. Now it is true, that if the God of the universe were as wayward in his will and as fickle in his plans as blind, impulsive man, there would be no uniformity in nature, and therefore no *laws* for the structure of science. But as God, in his wisdom and his mercy to his creatures, has established uniform laws, though which, except in the case of miracles, he governs the universe, it seems surprising how one professing to be a philospher, not to say a friend of revelation, can think a belief in the agency of the Diety in nature, unfriendly to true science.

"By representing many of the great phenomena of the universe as proceeding immediately from the agency of a God, it prevents it [the mind] from studying nature as she is, and from regarding her as a system of physical cause and effect, every thing being the result of secondary agency, except the primitive impulse to motion, impressed by the touch of the omnipotent constructor and allwise director of the mighty machine."

So far from this being true, as it is God's presence and power which impress order and uniformity upon the operation of things, so a steady recognition of that presence and power is the eye of science; and he who feels not the force of this truth, like the fabled Polyphemus, strides in blind, though it be gigantic error, through the creation of God, Lumine adempto.

Nature is a "*system*"—but God makes it such: and yet our professor would expel him from the control of his own empire, lest he derange its functions. While speaking of this subject, we cannot refrain from introducing a brief extract from an illustrious modern writer, whose spirit of true philosophy, Dr. C. himself will not question, who is at the head alike of the commonwealth of Israel, and the republic of Letters. We allude to Dr. Chalmers; and it is the following:

"The regularity of nature has at times served to foster the atheism of philosophers. *It has led them to deify nature, and to make her immutability stand in the place of God.* The world is apprehended to move on steady and unvarying principles of its own, and these secondary causes have usurped in man's estimation the throne of the Divinity. *Nature in fact is personified into God*, and as we look to the performance of a machine without thinking of its maker, so the very exactness and certainty wherewith the machinery of creation performs its evolu-

tions, has *thrown a disguise over the agency of the Creator.*"

The other peculiarity is this, that in almost every instance wherein the author attacks truth, he so combines it with error, that while he is stoutly assailing the former, he appears to be expending his *holy vengeance* on the latter only. And thus they who persue his errors have presented to them the mixture of truth, that is combined with it, at once to deceive the unwary and to deter the more sagacious assailant, just as if the heroic Indian in attempting to rescue his hapless brother from the folds of the Anaconda, should in cutting the scaly coils of the serpent from around him, shed his brother's life's blood.

To illustrate what we intend, we are told in the address of the corruptness of the church—but then, what church?—Why the church universal. Every one perceives that he is obliquely striking at christians at home and around him, at Presbyterians and Baptists, and all who resist his pernicious principles. But still he escapes in this generality of his application He condemns the doctrine of God's agency in the elements, and combines it with the notion that "they must not be made the subjects of philosophical research." Now the first of these is the object he would assail, the latter all rational men reject—one is the safety-valve of the other. So with the ministry of angels and of tutelary saints. All protestant christendom holds the former doctrine, only papists the latter, and thus two apartments are kept open to each other—so that he may with the protestant, when pressed, pass to the papist's error for his example of what he condemns, and vice versa.

We would now enter upon the examination of his views of the Christian scheme "as embracing mystery."

"A scheme of religion which embraces mystery as an essential element, and arbitrarily exacts an implicit acquiescence in it, is so far at war with nature and reason, and operates as a fetter on the human intellect It demands of man that which, as a rational being, he cannot concede, *belief without evidence*—and not only so, but *belief of that which is not intelligible.** It thus far invades his most invaluable right, by attempting to render him intellectually a slave."

"*A greater outrage cannot be offered to a rational being, than solemnly to denounce him as doomed to everlasting punishment, for not implicitly believing what is *incomprehensible to him*. It is literally to condemn and punish him for *not performing an impossibility*—an act which would deepen the stains on the escutcheon of a Caligula. To prefer against the Deity a charge so inconsistent with justice and goodness, is flagrant blasphemy."

"Mysteries in religion are like charms and secret nostrums in medicine.† They are the resort of quackery and the pobulum of imposture, and those who deal in them are never distinguished by their knowledge of nature. They are wanting in science or wanting in honesty.—Search the history of theology and medicine, and it will testify to the truth of these assertions."

"†For thousands of years theological mystery has been one of the heaviest misfortunes of man. Whether it appears in the mystic rites of the Fire-worshippers, of Eleusinia, of the Druids, of Juggernaught, or of any other form of religious worship, its spirit and tendency are always the same. To adopt it as a matter of belief, shackles and debilitates the the human intellect, and to practice it is an exhibition of solemn mummery. It is a cloak to conceal knavery from the view of folly. The honest and the liberal never deal in it, nor are the enlightened ever deceived by it. Like other mists and clouds of superstition, it is destined to disappear, and is even fast disappearing, with Papal infallibity, and the divine rights of kings, before the sun of science and truth.

"That which is true needs no mystical trappings to recommend it. Like beauty; truth 'when unadorned is adorned the most."

"What takes respectability from all mystery is, that the votaries of each dif-

ferent scheme of religion, disbelieve in the mysteries of every other; and labour industriously to cover them with contempt."

It is difficult to determine whether in these passages there be less of philosophy or of christian truth. Upon the very surface we distinctly see floating the master trick which we have just named under the head of a peculiarity. "*Belief without evidence*" is combined in his statement, as a necessary concomitant, of "*belief of that which is not intelligible*," as if all who exercise the latter, must of necessity hold the former too. He very truly states that '*belief without conviction resulting from evidence, becomes credulity.*"

But who exercises such belief himself, or "enjoins it on others as a duty?" He would respond, all who hold or who defend "mystery as an essential element of religion."

Now of all credulous men infidels like our author are decidedly most so. It is more credulous to believe the opposite of a truth, which is sustained by the most full and unanswerable evidence, than to believe without *sufficient evidence*. The first is *in spite* of evidence, the other is in *the supposition* of it. Thus Lord Herbert, when he was writing against the *religion of the credulous*, that is, *Christianity*, prayed God to give him a sign of his pleasure in the publication of his book—and lo! as he informs us, in answer to his prayer, in a *cloudless day*, it *thundered*. This he received as the approval of God, and proceeded to publish his work. Here is the true spirit of infidel credulity. Thunder in a clear day! a miracle given to urge him to write down a class of people *credulous enough* to believe in miracles, which were witnessed by crowds, and some of them transpiring every day in the evolutions of scripture prophecy.—Why did he believe this a pledge of Heaven's favour? Thunder in a clear day need not be a miracle, though he esteemed it so. But if a miracle, why in his favour, more than against him? might it not have been a frown of God as probably as a smile? He believed because he was credulous.

No system on earth is sustained by such a weight of evidence as the Christian Religion. "Faith in it is the *evidence* of things not seen." and it is so clearly founded on this evidence that it gives "*subsistence* to the things it hopes for." Faith rests on the cumulative evidence of testimony and of consciousness. Wherefore as the christian believes upon irrestible evidence, he who does not believe, is guilty of of the *credulity* of disbelieving in opposition to irrestible evidence, or of believing a system of error not supported by evidence.

From the face of his remarks as last quoted, it appears that the credulity which is charged upon the church, is intended mainly at least, to refer to a belief in mystery: "*mysteries in religion are like charms and secret nostrums in medicine.*" "*For thousands of years theological mystery has been one of the heaviest misfortunes of man.*" "*It is a cloak to conceal knavery from the view folly.*" "*What takes away* RESPECTABILITY *from all mystery*," &c. &c. but especially the following, "*a scheme* of religion *which embraces* mystery as an essential element, and arbitrarily exacts an implicit acquiescence in it, is so far at war with nature and reason." See 26—7 pages.

In the transient review of this subject which our limits allow us, it is not requisite that we go into critical analysis of the originial and proper sense of the word mystery, as the author by his use of it, defines his meaning. It is "A BELIEF OF THAT WHICH IS NOT INTELLIGIBLE"—and again, "BELIEVING WHAT IS INCOMPREHENSIBLE."

The Socinian maxim is, "WHERE MYSTERY BEGINS RELIGION ENDS."—Dr. C. seems to speak a cognate dia-

lect, and to breathe a sympathetic spirit.

That a revelation from God to a race of needy and erring creatures should be marked by clear and simple announcements, every reasonable mind will at once allow. And hence no pages abound in more plain, obvious, pungent instructions than the bible.—When it tells us of our condition, of our danger, and our duty; when it reveals to us our sin, and God's wrath gainst it, our misery and his high and holy pity, his love, his provision of divine help; he that "runneth may read, and the way-faring men though fools need not err therein." It is a system of facts, plainly told, founded upon God's nature and ours, and God's acts towards us, and as such fully understood in their relation to our salvation. But then, in their *nature*, who can understand one, or any of the great features of Revelation? The *facts* are indubitable, but the *manner* in which they exist as facts, the *process* by which they are brought about, and the *reasons* for that process, are alike wholly unknown.—Of the essence of things we know nothing."

To illustrate our meaning; our Lord Jesus Christ, just before he ascended into heaven made this broad and blessed promise to his disciples:

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost—teaching them, &c. &c.—and lo I am with you always even unto the end of the world;"—and the same promise is definitely expressed in Matthew 18. ch. 20 v.

Now there is no difficulty in seeing the connection between the fact of the Saviour's omnipresence and the success and joy of his servants. It was a fact on which their hope of usefulness and their anticipation of christian peace of mind equally and exclusively rested. And upon the same fact do christians now repose. Remove it and their religion is gone. But while this truth lays at the basis of practical godliness, who can fathom its ineffable essence? The Lord Jesus Christ present at once to millions of his people, filling immensity, and yet in his infinite entireness, present to each? This is an incomprehensible mystery as to the nature of the subsistence of Jesus Christ, and yet as to the fact, simple, clear, and indispensable. That which makes it *mysterious*, is as essential to the success and even truth of the system, as that which is thus clear and simple—viz. the omnipresence of the Lord Jesus Christ. Yet our professor declares that an article of faith, "incomprehensible" to the mind, is an outrage to truth; that "a scheme of religion which embraces mystery is at war with nature and reason"—"that mystery is the resort of quackery and the pabulum of imposture." The remarks made above apply with equal and inevitable force to the incarnation of the Son of God, to the doctrine of the resurrection, and of the holy trinity, and to all the attributes of God. Of the whole subject it is true, "that to *reveal* does not signify, in all cases, or in almost any case, to *explain*. Any thing may be revealed and remain a profound mystery still." To reject, therefore, as absurb and untrue all those features of the Christian Scheme that stand necessarily connected with what is "incomprehensible," that is, mysterious, is to reject the vital hopes which that scheme imparts, and to upturn the foundations on which it rests

But it does not end even here in its effects. It would drive a pang through nature's being also. True philosophy would suffer no less in its place and way than true religion. Nature, stubborn nature's self—could not stand the bitter torture of such principles as this address promulges and defends. Has she no arcana—no mysteries? Is

there no ne-plus ultra, here, also beyond which all is deep and dark as the abyss? What were the consequence of applying this test to nature in the enquiries of philosophy? Universal scepticism, is the undoubted response. By rejecting as true and real, all that is accompanied by mystery "as an essential element"—we should sweep nature from her firm foundation;—with Berkley we should annihilate the visible creation, and with Hume dissolve the intellectual; and thus leave a *mighty nothing*—floating in the form of shadowy ideas through a boundless vacuum.

Even the Dr's. Natural Religion would fade away with its substitution of external nature. For though he lays so much stress upon the light, or the religion of nature, it also is, according to his own interpretation, full of *mysteries*. The existence from eternity of an infinite, omniscent, all present, being! who can fathom the thought, or strip it of its mystery? But in mystery it cannot subsist—for we are told they who hold it "are wanting in science, or in honesty"—"it is at war with reason and nature"—it is mere "credulity" to believe in its existence—it is to "believe without evidence" to admit it—it is "a fetter on the human intellect"—"it is a cloak to conceal knavery from the view of folly"—it is "the resort of quackery and the food of of imposture"—"it is a mist, a cloud of superstition"—and "those who deal in it are never distinguished by their knowledge of nature." Such is mystery—in his account of it. Wherefore it appears—that all religion, and all being—passive—human, angelic and divine, fade away before the awful sweep of his condemnation upon mysteries. How merciful it is that the absurd conclusions to which the false and foolish principles of men may be drawn—do not affect the flight or disturb the repose even of the feeblest insect!!

Having exhausted his enginery on the *false doctrines* enforced upon the conscience of men by the despotism of the church, our author next advances to assail her inhibition of the knowledge of those that are *true*.

"But, as already observed, religion abused not only imposes false doctrines, but, by inhibiting also the liberal prosecution and general diffusion of those that are true, doubly enslaves the intellect of its votaries. From this latter source have arisen some of its most revolting practices and deplorable evils. Denunciations, anathemas, persecutions and tortures, and other modes of treaching on intellectual independence, have been the detestable products of this cause."

"Even here, within the pales of this moral and political paradise, do many of the functionaries of a religion which they dishonor, attempt to erect their puny hierarchy, and insolently lord it over the minds of freemen. Let but a sentiment be uttered in opposition to their dogmas, and which, in their narrow and perverted construction of things, church legitimacy does not sanction, and the author of it is instantly marked as a victim, and the consecrated enginery meant for his destruction thrown into play.

"What if this self-righteous fraternity do not attempt to drag him to the stake and purify him to *their* minds with the torch and the faggot! What if they do not assail him with the wheel, the rack, the pincers, the screw, or other instruments of corporal torture! Is it because they possess not the inclination! or because they want the power!"

"So true is this, that, as time and circumstance may seem to render it opportune, they do not hesitate to make open war on knowledge. They countenance and even adopt the miserable cant, that piety dwells with the lowly and the uninformed, while the more enlightened and the elevated are tainted with infidelity and irreligion. Thus do they seem, in their intercourse with their followers, to encourage *ignorance here*, by offering in exchange for it the abundant *rewards of heaven hereafter*."

It is well for us that the church has had other historians, besides our quix-

otic assailant; and it is well for our immortal spirits that we have not the implicit faith in his oracular annunciations which we are charged with extending to the ministry of reconciliation.

But we are entirely willing to leave before our country's tribunal the decision of this question: "who have most cherished free inquiry, and the diffusion of universal knowledge in the land of our liberty and love?" Who founded and sustain our seminaries of general knowledge? Who planted the tree of science and the tree of freedom, on the right hand and on the left of the altar of God, when our injured ancestry sought on the American shore a refuge from oppression? Who shone on Britain "a northern star" amidst the darkness which overhung the home of our fathers before the reformation? And who unsealed, and opened on mankind the long lost light of revelation? Who preserved the treasures of ancient science amid the desolations of barbarous invaders, and restored them alive from the dark ages of ignorance in which they were inhumed? Who now is spreading civilization, knowledge, and gospel light, from pole to pole, and from the "rivers to the ends of the earth?" Who offer themselves on the altar of missionary enterprise sacrifices to the hallowed love of God, of man, and of knowledge? Who have humanized the Savages of our forests, and the idolatrous Barbarians of the Islands of the sea; teaching the roaming and homeless wild man, to cultivate the soil, to record his unwritten dialect, to read his Bible, to love his God, and to love and bless his fellow men? Is this the spirit of selfish and of secular philosophy? Are these the achievements of this world's heroes? No! the *speculations* of philosophy, cold as the chill air through which it soars, never melted the heart into the love of liberty, or the love of man, or the love of God. Human ambition was to shed the blood of nations; not to relieve their misery, to enlighten their darkness, and to bless them with eternal good. This work thrives not amid the frigid researches of philosophy, or the gorgeous and bloody triumphs of ambition, but was reserved for the warm benevolence and the peaceful ovations of the christian church. All this she has done in the person of her sons, and by power of her Almighty Lord. She has been the seat of science as well as the citadel of sacred truth for man. She grows amidst the lights of true and modest science. She shrinks not from its contact, but in sacred alternation gives and takes the blessing.

"Learning has borne such fruit in other days
"On all its branches; piety has found
"Friends in the friends of science, and true prayer
"Has flowed from lips wet with Castilian-dew."

DODO.

(*To be concluded in our next.*)

PHILADELPHIA, JAN. 14, 1826.

Last night was a proud one for Philadelphia. After the play had gone quietly off, the house was assailed by cries of Kean, Kean—coming from a dozen voices in the second tier of boxes, accompanied by the cracking of sticks, with which it appears they were supplied. Mr. Wood came forward and stated, that from the appearances of hostility to Mr. Kean, he (Wood) had informed him (Kean) of the circumstances, in consequence of which Mr. Kean declined appearing on our boards. It was then that Philadelphia was herself. It was impossible to hear or distinguish any words, other than—No Kean—no Kean. The pit was unanimously against him; the other part of the house appeared to be mostly silent, except from that part in which the dozen persons above mentioned had located themselves. After

some time a cry was made for Mortimer, when an instantaneous and almost universal cry of "turn him out," took place;—after eight different attempts to speak, he was permitted to proceed, when he informed the audience that he was sent (by subscription) as ambassador to Kean, and that Kean declined appearing among us, for fear of assassination. The house was enraged at the impudence of this foreigner and stranger among us, (for Mortimer is both,) in attempting to say that such and such persons should appear before a Philadelphia audience, and compelled him to retreat from the indignation of the house, amidst continued hissings. Let Kean come on, and if a Philadelphia audience permits him to proceed, then have I mistaken my fellow citizens.

OREGON TERRITORY

The following description of this portion of the country is rendered more interesting by the circumstances that Gen Floyd's Bill, providing for its occupation, will be brought up at the present session of Congress.

Rich. Comp.

This territory bounds the vast dominion of the United States, on the West. It extends from the 42d to the 49th degree of latitude, and from the 115th to the 125th parallel of longitude, west of London. It is bounded on the north by a narrow belt of land, which separates our possessions from those of of Russia, on the east side by the Rocky Mountains, on the west by the Pacific, and of the south by the Republic of Mexico. It is about 695 miles in length by 100 in breadth, and contains 375,000 square miles, which, if all sufficiently fertile, would support a population of five or six millions.

NEWS.

There are now the legislatures of Massachusetts, New York, Pennsylvania, Maryland, Ohio, Virginia, Alabama, and Indiana, in session. The Vermont, New Jersey, North and South Carolina, Georgia, and Kentucky legislatures have but just adjourned. Every thing seems to go on smoothly, and the great number of trifling accidents with which the papers are filled, shows that there is nothing better to supply their place. Public opinion seems silently and gradually changing with regard to the Greeks—the enthusiasm felt for them, at one time, although it was highly honourable to the character of our country, was, after all, little more than a wild and vague expression of the national sentiment, in favour of the oppressed, whoever or wherever they might be. Accounts from cool headed, sensible men tell but a doubtful story of the Greeks, though it is generously conceded to them, that for their bad conduct, the Turks are exclusively to blame. We hear nothing of the Emperor of Russia—the King of Spain—Governor Troup—Chilly McIntosh, or young Bonaparte. The British trade bill is not so bad as it was supposed, and the New-York gentleman who wrote about it in the papers evidently got hold of an old one. Both Mr. Degrand and Mr. Niles speak well of the Treasury Report of Mr. Rush, so that we conclude the advocates and the opposers of the Tariff are satisfied. Thus that fertile subject of long mar'd discussion, is stricken from the list of the interesting. The difficulty between our government and that of Great Britain, regarding a "pull together" for the suppression of the slave trade, arises from the latter insisting upon a mutual right of search, to which our government will not accede. Internal Improvements are going on rapidly, and the winter is employed in laying our work for the spring. The country is healthy, the people are happy, and the government is popular. What more news is there? None.—*Ct. Mir.*

From the Virginia Free Press.

HENRY CLAY.

The following precious *morceau*, we believe will not only excite the admiration of the friends of Mr. Secretary Clay, but will also present a beautiful specimen of the most distinguishing characteristics of this great man. A few years since, shortly after the agitation of the famous compensation bill, in Congress, Mr. Clay, who voted in favour of the bill, upon returning home to his constituents, found a formidable opposition arrayed against his re election. After addressing the people from the Hustings, previous to the opening of the poll, he stepped down into the crowd, where he met and old and influential friend of his, named Scott, one of the first settlers of Kentucky, and of course, in his younger days a great huntsman. This gentleman, stepping up, addressed Mr. Clay as follows:—"Well, well, Harry, I've been with you in six troubles; I am sorry I must now desert you in the seventh; you have voted for that miserable compensation bill: I must now turn my back upon you." "Is it so, friend Scott?—Is this the only objection?" "It is." "We must get over it the best way we can.—You are an old huntsman?" "Yes." You have killed many a fat bear and buck" "Yes." "I believe you have a good rifle?" "Yes, as good a one as ever cracked." "Well, did you ever have a fine buck before you, when your gun snapped?" "The like of that has happened?" "Well now, friend Scott, did you take that faithful rifle, and break it all to pieces on the very next log you came to—or did you pick the flint and try it again?" The tear stood in the old man's eyes. The cord was touched. "No. Harry, I picked the flint, and tried her again—and I'll try you again—give us your hand." We need scarcely say that the welkin rung with the huzzaing plaudits of the bystanders. Clay was borne off to the Hustings, and re-elected.

From the Louisville Public Advertiser.

Mr. Penn—Having had so many applications for a copy of the following receipt, I deem it proper to have it inserted in your useful paper. I have experienced too often the usefulness of it, in my own family, to doubt its efficacy—if it should be the cause of saving the life of *one* poor infant, I will be doing that much charity.

Yours, B. I. HARRISON.

Cure for the Hooping Cough.

Dissolve a scruple of Salt of Tartar in a quarter of a pint of water; add to it ten grains of cochineal, finely powdered; sweeten this with fine sugar, and give an infant a tea spoon full four times a day. To a child of two or three years old, two tea spoons full; from four years and upwards, a table spoonfull or more may be taken. The relief is immediate, and the cure, in general, within five or six days.

MARRIED, On the 31st January, at Elk-Hill, Fayette County, Mr. Hugh Brent, of Paris, Kentucky, to Mrs. Susan R. Lewis, of this county.

DIED,

In this place, on Sabbath last, after a protracted and most painful illness, Mrs. Mary E. Pindell, Consort of Mr. Thomas Pindell, for many years an exemplary and highly valued member of the Presbyterian Church.

In this county on Friday the 3rd instant, after a lingering illness, Mr. John T. Hawkins.

ERRATA.

In the numbers entitled—"Thoughts addressed to the young," the following mistakes were made, which we now take the opportunity to correct.

In No. II—Page 434 at the bottom—for sinner read sin. Page 435 at the bottom—for submissive read submission.

No. III—Page 449 at the top—for enemies read avenues. Page 452 ninth line from the top—for darling career read dazzling career. On the same page in the same paragraph—for sceptic read sceptre.

POETRY.

We select the following lines from a little work entitled "The Tears of Columbia," containing a Poem to the Memory of American Heroes and States men, and some Miscellaneous Odes, by Rev. T. Strong, published in 1812. They would do no discredit to the pen of Percival." *Fami. Vis.*

AN ODE FOR THE ANNIVERSARY OF AN ENGINE COMPANY.

WHAT means that shriek of wild despair,
Which sounds along the midnight air,
While darkness holds its solemn sway,
And mortals dream their cares away!
Hark! the deep toned bells proclaim
Why resound those piercing cries:
Lo! a mother views the flame
From her peaceful dwelling rise,
And grief and wild anguish distract her torn mind,
For the fate of her loved ones, neglected behind.

See, where the little slumberers lie,
Nor dream of dangers gathering nigh,
While round their bed the flame extends,
And, circling, o'er their heads ascends!
Frantic now, the mother's gaze,
Marking where the dangers spread,
Fixes on the madd'ning blaze
Crackling o'er her infants' bed;
The stranger in sympathy, weeps o'er her fate,
And with pity deplores what he cannot abate.

Ah, who shall now the danger brave?
What powerful arm extend to save?
What guardian angel quench the fire,
'And bid a parent's hope respire?'
Borne on wings of swiftest speed,
See, the rattling *Engine* flies;—
Now it gains the scene of dread,
Where the forked flames arise;—
And forced from its tube, the full stream swift ascends,
Where the fierce raging blaze its mad triumph extends.

Behold! the conquered flames retire!
New hopes the mother's breast inspire;
No more she views their rage return,
And tears of joy with rapture burn.
See, with eager haste she flies,
O'er the scene that caused her pain!
See, the throbs of transport rise,—
Now she clasps her babes again!
Thus heaven, in mercy, directs what it gave,
And the Genius of man is instructive to save!

FROM THE FAMILY VISITOR.

THE SMILE OF JESUS.

Sweet is the face of Nature,
When flowers deck the vales;
When air is filled with fragrance,
Wafted by vernal gales;
But Zephyr's vainly fan me,
And flowers to groves invite;
Without the smile of Jesus,
They give me no delight.

Sweet are the shady bowers;
The silent, still retreat;
The sunshine after showers,
And morning air are sweet:
But vain are nature's beauties,
And lost her sweets to me;
Dear Jesus! nought shall charm me,
Without a smile from thee.

Though crystal streams meander,
And fertilize the plain;
Though gentle Zephyrs wander,
And waft each pleasing strain;
Though valleys, groves and flowers;
Unite to charm my sight;
Without the smile of Jesus,
They cannot give delight.

Jesus, thy smile of mercy,
Can make my spirit whole;
And drive these clouds of darkness,
From my afflicted soul:
Oh, pardon my transgressions,
And purify my heart;
Speak all my sins forgiven,
And bid my fears depart.

For thee my spirits languish,
While all my joys are fled;
Oh smile away this anguish,
And raise my drooping head.
Then saints shall hear my story,
And share my happiness;
While thine shall be the glory,
And mine the endless bliss.